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from his friend, F. L.

A

SERMON

PREACHED AT THE ORDINATION

OF THE

REV. JOHN T. SARGENT,

AS

MS-S-1,148

MINISTER AT LARGE IN BOSTON,

ON THE EVENING OF OCTOBER 29, 1837.

BY F. W. P. GREENWOOD,
MINISTER OF KING'S CHAPEL.

BOSTON:
WEEKS, JORDAN AND COMPANY,
No. 121, Washington Street.
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SERMON.

And how shall they hear without a Preacher?—Rom. x. 14.

In the time of the apostle by whom this question is put, when books were few and slowly multiplied, and the art of printing was unknown, it was next to impossible that moral and religious instruction could be communicated to the many, except by the voice of the living instructer. They could not hear without a preacher. Jesus went throughout Judea, and his apostles throughout the world, preaching the glad tidings of God's kingdom to all who would hear, and addressing themselves especially to the poor and lowly, as to those who especially claimed the joy and elevation which the Gospel was fitted to impart, and who had no means whatever of hearing it, of being made acquainted with its joyful import, without a preacher.

A change has been wrought in the world, which has greatly affected the modes of instruction. New channels have been cut for human thought, which now flows more rapidly, more freely, and over a wider surface than in days of old. There is so much information given, so much doctrine inculcated silently, and in men's closets, and so much knowledge which once was scarce and precious, is now diffused and common, that some have been led to question the further utility of preaching, and ask whether the time is not at hand when the Christian ministry must be laid aside, in obedience to the

voice of improved humanity, as an institution which has served its purpose, and is no longer required.

As this doubt or impression is one which has presented itself to reflecting minds, a few moments may not be ill employed in considering and replying to it. I will therefore speak of some of the permanent needs and uses of preaching, which exist among men of all descriptions and classes, before I take up some other topics relating to the Christian ministry. And I feel that this is a subject which is to be fairly met on the grounds of fact and principle, and not of prejudice and fear ; and a subject which a minister himself may discuss with perfect calmness and impartiality. The suspicions, sometimes coarsely and vulgarly expressed, of his belonging to an interested class, are without foundation. There is no priesthood among us, as once among the Jews, held from father to son, the patrimony, office and support of a selected family. There are no rich ecclesiastical endowments here, no tithes levied on the public at large, and there is no connexion between church and state. If it should be found expedient and right to discontinue the institution of the ministry, no tribe or family would be aggrieved, no individual expectants would be disappointed. The young would not prepare themselves for a visibly waning profession ; the middle-aged might turn their education, talents and strength into other walks of life ; and the grey-headed would not surely be deserted in their decline and feebleness by those who had once been their friends ;—for it could not be the effect of such a highly improved state of society as is supposed, to make men hard-hearted. I repeat then, that a minister may discuss the permanence of the Christian ministry with entire impartiality, and with no stronger or more interested feeling than would be naturally entertained by any friend of virtue and religion in considering such a topic.

What I would briefly maintain is, that although a gradual change, improvement and elevation of the public mind and feeling, will certainly demand a corresponding advancement

in the style and modes of preaching, yet preaching itself will continue to be required.

Are there none who need now to be preached to, or so few that no provision is to be made for their need? Are there no sinners now, as in other ages of the church, to be roused, converted, reformed? no sleepers to be awakened? no dead to be raised? There are sinners enough, sleepers enough, dead enough, to call into requisition the energies of all who now publish the word of the Lord — yes, and of many more. The ministers of the Gospel are charged with not knowing the world. We know this much of it at least, that it is yet a sinful world, in the greater portion of which the name of Christ is not confessed, and very deficient, in those parts of it in which that blessed name is confessed, very deficient still in the spirit and works of Christ. We know that multitudes are yet living "alienated from the life of God;" and that no better means of advancement can be insured to the world than the converting of these from the error of their ways unto righteousness, and from their deep ignorance to the knowledge of God through Christ. And how shall they hear without a preacher? It is true that God hath other instruments and ways beside the spoken word, by which he reaches the hearts of the sinful. Sickness, change, death, loud conscience, remorse, and among his gentler ministers, beauty and nature and love, are all preachers, and they preach not vainly. But who knows not that the mind and heart of man expressed in earnest warning, argument or entreaty to the mind and heart of his brother man, are mighty in applying the instructions of those other preachers, and are often effectual when the others have all, when unaided, failed. Who knows not that a few words have entered and riven a bosom, which has repelled judgment and mercy, experience and despair;— a bosom from which providential blessings and inflictions have fallen blunted, like arrows from a surface of steel.

And if sinners need the preached word, are saints indif-

erent to it? Are the regenerate apt to turn from the voice of instruction, as from that which is of no further use or advantage to them? On the contrary, if those who love and practise virtue need the Christian ministry less than those who are yet strangers to the truth, they prize it more, for they are better acquainted with its value. But they not only prize it, they also need it. The good — who yet will not be forward to call themselves the good — the good as well as the bad, the confirmed as well as the sick and weak, the grown as well as babes, need preaching, need the grateful influences of God's word uttered by their brethren, his human messengers. Ask them if they do not. They need to hear for comfort, for strength, for caution, for the renewal of memory and joy. None would so unwillingly part with the institution of the ministry as those who might, in some views of the subject, do the best without it. They have heard, but they would hear again. Religious taste grows with religious culture. Repetition wearies not, nor weakens, but gratifies and confirms religious habit. A lover of music is never tired of music, nor a lover of painting of paintings, nor a lover of truth of truth, nor a lover of eloquence of eloquence, nor man of the voice and mind of man. He who has ever loved to hear the word of God, and the precepts and invitations of his Saviour, will always love to hear them. Practice, nor time, nor age, will cool or change his love. His failing ear will lean forward to hear, his dim sight will expand and strain itself to see that which has become more precious as it has grown more familiar. The word and ordinances of the Lord are a delight and honorable to the piously disposed, and the lips which lead his worship, and dwell on the never exhausted riches of his providence and grace, are always acceptable to them. They would weep if those lips were to be hushed. They would repel at once the suggestion, that they could desire to have them struck with dumbness. No; it is those who are most advanced in the knowledge and practice of religion, who are and will continue to be the firmest supporters

of the institutions of religion, and of the ministry among the rest. Show to me, what indeed I am ready to admit, that the world is improving, intellectually and morally, and you at the same time satisfy me of the permanence of the Christian ministry.

These are the two great moral or spiritual divisions of society, consisting of those who value and those who do not value religion, those who live with God and those who live without him ; and both of these divisions need and will need the offices of the ministry. There are two great external or temporal divisions of society, the rich and the poor ; and the same need belongs also to these.

Do not the rich need warning, admonition, reproof ? Have they no peculiar temptations and trials ? Are they subject to no peculiar failings and vices ? Do not the rich need consolation, support, preparation for another world ? Are they visited by no dark and heavy reverses ? Do they lose no children, no friends ? Are they not sick ? Do they not die ? Change, bereavement, sorrow, pain and death, come to them as to all, so that they are plainly included under the terms of a common mortality. And need they no religion, and preachers of religion ? They themselves will not deny the need. Vain and proud, thoughtless and selfish as their condition often tempts them to be, yet they will not deny the need. They confess it by supporting the ministrations of religion and by attending on them ; for they are not insensible of their subjection to the laws of Providence and of their own being. I speak not as the defender of the rich, neither will I join in any common-place accusations against them. If the poor man is my brother, so is the rich man too. We are all walking together, " travellers between life and death ;" and let us talk rationally, as we go on, both of those things which providentially and naturally unite us, and of those things which as naturally and providentially cause us to differ. And let us not be captious, but strictly just, one toward another ; for if we all render justice, we shall all be

more likely to obtain it, each one his own proper share. The rich man is too often reminded that God is impartial, and that he himself is dust and ashes, not to feel that religion is for him as well as for others, and that the word of the Lord is for his ears, and for his heart. And when will this cease to be?

And do not the poor need the Christian ministry? Is there nothing for them to hear, and must they not have a preacher? Christ came to preach to them, and sent his apostles to preach to them; and if we are to have always — and shall we not have always? — the poor with us, they must always have a preacher. They have their peculiar dangers, and peculiar weaknesses and errors. They have their privations and sorrows and pains. And when their toil is over, they lie down in the earth which receives us all to her bosom, and rise up before the Judge, who calls us all to his tribunal. They have their rights; and in order that they may not be beguiled into worse than unprofitable envy and discontent, they need to be told precisely what their rights are. They have their duties; and in order that they may be useful, and respectable, and fulfil the ends of their life, and realize their appointed sum of happiness, they must be told distinctly what their duties are. They have their troubles; which call for sympathy, advice and comfort. They have their conflicts; and they are to be taught unremittingly, how to come off conquerors and more than conquerors. They need to be kept up in their place as accountable and immortal men; loving their fellow men, respecting themselves, following the Saviour, serving God. They need the offices of the Christian ministry, and will always need them.

And these offices they generally enjoy. In our villages and smaller towns they are preached to, they are visited and advised and consoled as others are. In these situations the regular ministers are also ministers at large, and the poorest are their acquaintances and parishioners. But in our crowded cities it is not so. Through want of acquaintance with

judicious friends, through bashfulness, through ignorance, through vice, first hundreds and then thousands, drop out of the regular churches, and lose the advantages of religious instruction. The great and yet simple idea of the city ministry at large, steadily pursued and successfully put in practice by its projector, was to find these poor ones out, and preach to them; tell them of the things which belonged to their peace; place them once more under the action of moral and religious influences. It was at first doubted by many, whether this project were practical; whether it did not partake more of theoretical and visionary than of available and useful charity. The event has, for the most part, dissipated these doubts. The ministry has grown into favor and confidence; one after another has been added to the number of those who labor in it; and it now receives its support from our regular churches, the members of which are satisfied of its value, its practical value. What stands before it in practical value? If it be more practical to prevent crime, than to neglect its growth and punish its maturity, then is this institution eminently practical. Let any one go to the chapel in Pitts Street,—and when he sees children learning the ways of industry and the word of God, and adults listening or praying, who, before they came to that house, had not been inside of a house of worship for years,—and when he hears from those who know, accounts of striking and decided reformation in those who had been esteemed lost to society, or far down in the way to perdition,—he will acknowledge that this ministry is practical, and as such worthy the attention of practical men. An almshouse is practical, because in the present state of things we must have such a last resort for the miserable; but how much more practical is a chapel for the poor, which, though it cannot save all, saves many from that last resort. It is practical to build a place in which a wretched being who has broken his constitution by the indulgence of his passions, may have it patched up for a few months, and then breathe his last under a public roof, and on a public bed, instead of

under the bare sky, and on the bare stones;—but how much more practical to establish means of instruction, by which he may be taught to live in virtue and health, that he may die at last with the comforts of family and home about him.

If it be interposed that the press is becoming the great preacher, and will supersede other preachers, because it speaks easily and cheaply to all classes and conditions, and sends its instructions copiously into every house and every hovel, it is enough to reply that experience has given no sign of any such event. All success to the press! Let it pursue, as diligently as possible, its work of scattering light wherever light can penetrate! But it never will nor can take the place of the oral instructer. Tell me not that sermons, and exhortations, and counsel, and consolation, can all be read at home, and that better can be read than can be heard. This will be readily allowed, and yet it proves not by any means the point interposed. And so can better lectures on science and literature be read at home than can be heard in our lecture rooms. And yet our lecture rooms, in town and country, are multiplying. Lectures might be printed, and distributed to every family, instead of being publicly pronounced. But would the people be satisfied with this substitution? Do they not flock to scientific and literary lectures more eagerly than ever? And is it not so also with religious lectures? The truth is, that not only is opportunity secured by the announced purpose of public instruction, many going at a specified time to hear, who might seldom find or make time to read, but there is also something in the voice of man which will command the attention of man, there is something in living human utterance which will interest human affections, till time shall be no more. Neither the invention of the press, noble as it is, nor any other human invention, can possibly supersede that miracle and gift of God, the voice of man. In its changeful tones, in its wondrous compass, and in its indescribable powers of expression, there is a spirit which you cannot have on the leaves of a book. And so it is with the

accompaniments of speaking. There is a charm, a mystery, in the living face, eye, hand, presence, which is to be found only in these.

And now, if there are to be preachers, a class of well prepared religious instructers, let me inquire, and still with an eye to the main question of permanence, *where* are they to preach? A general answer will be, wherever there are hearers, and in whatever places those hearers may be most conveniently and effectively addressed. There has been preaching, sometimes from choice, but oftener from necessity, in the depths of solemn woods;—and why not in those "God's first temples," where heaven makes dread music with its winds along the columned aisles, and the moving branches speak the word of nature in high consent with the word of God? There has been preaching in rocky caves, where dimness inspires awe, and the trickling moisture, falling drop by drop, intimates the passage of human moments, and leads the thoughts from measured time and transitory life to measureless eternity. There has been preaching, chiefly in the first ages of our faith, preaching in silent tombs, when the living, persecuted and hunted, were obliged to borrow room of the ancient dead, and in their gloomy halls, and surrounded by their monitory bones and dust, strengthen themselves in a faith which defied death, and in allegiance to a Master at whose word the dead live, and the living live for ever. Many and various have been the places in which the word of Christ has been preached. But men, undisturbed, uninfluenced by peculiar excitements or wants, and dwelling together in towns and villages, have built churches for the ministrations of the word and the purposes of public worship, and will continue to build them. They are rallying places for the friends and lovers of religion. They are *nuclei*, around which devotional sentiments may cluster and cling; central points, toward which the rays of religious affections tend, and from which the influences of religious associations emanate. They who hear, must have houses in which they may meet to hear,

meeting-houses.—Turn to our extensive and fast filling west. In its thinly settled places, men in their solitary families, rude as we may think them, crave the word, crave preaching; and when they multiply and form villages, they do not wait long before they rear churches in which they may hear preaching. —Look at the course of our ministry at large. It is one of the instances of that good sense and strict attention to the signs of our nature, which have marked that course from the beginning, that provision was made almost from the commencement by its beloved projector, for stated assemblies of those who were providentially brought under his charge. He saw, and his friends saw, that though the weight of his labor must lie in visiting and exhorting from house to house, and ministering to private wants and woes, he must also have *a house of God* to preach in; a house in which numbers might be collected at once, and addressed at once, so that they might hear in an hour—precious is time!—truths which it would take days and weeks to distribute to them individually; a house in which the feelings of community and fraternity and sympathy should aid the effect of what they might hear; a house in which family might meet family, and in which memory and association might perform their wonted offices; a house which should be called and esteemed sacred—the centre of the mission, the meeting-house of the people, the visible fold of the toil-gathered flock. The fruit of these just thoughts appeared in the erection of the little chapel in Friend Street. Small and humble as it is, I never pass the spot on which it stands without a mental thanksgiving. Modest mother of poor men's churches! Lowly and plain, but beautiful and holy cathedral of charity! Blessed is the work which thou hast witnessed and fostered! Thy walls are slight, and must soon be removed, but thy form will remain in the memories of many who have been taught in thee, and be associated with the image of the poor man's friend.

Does not a similar importance belong to all our churches? What can a minister do without his church? Comparatively

but little. What can a people receive without their church? Comparatively little. It is true that they may sometimes go to it listlessly or even reluctantly, but equally true that nothing could supply to them the loss of it. Without churches the Sabbath might fall into desuetude; order would suffer; religion would languish. Call it church or call it meeting-house—both names mean the same thing—you must have a place to which you may statedly bring your serious thoughts, and your holy memories, and your devout affections, and by the hand your children; in which you may meet your neighbors and fellow probationers who have come in the same manner, and in which you may unite all together in offering praise and prayer, and hearing the voice of the preacher.

And *what* shall the preacher preach? I answer, and again with a view to permanence, that which has been always preached — ever old and ever new — ever to be repeated and ever needing repetition; and never trite or wearisome to the attentive spirit, or void of healing efficacy to the broken and contrite spirit. Tidings which were glad ones long centuries ago, and which now are very glad — tidings of pity, of deliverance, of love, of hope, of glory; the mercy of God the infinite; the free salvation through Christ the Saviour — these are the tidings which, with some variations of form and circumstance, are to be published now and published while the world lasts, to rich and poor. "The spirit of the Lord God is upon me," said Isaiah, and a greater than Isaiah appropriated the words to himself, "because the Lord hath anointed me to preach good tidings to the meek." And what better tidings are to be preached now? Paul before Felix, "reasoned of righteousness, temperance, and judgment to come;" and on what greater themes can any of us reason now? Amidst all the pretension and grandiloquence which is the foible of the present age, we can reason of nothing more important and vital than righteousness, temperance, and j d m : t to come;—and God grant that we reason of them with something of the power with which Paul did!

Paul preached Christ and him crucified ; and on what more interesting and touching, what more exciting and thrilling topic, can we now discourse, and pour out our hearts ? We may take this for certain, that while any frailty and any sin, while any humility, gratitude, love, remain on earth, Christ and his cross will be the dearest of themes to the frail, the humble, and the loving. f one says to me, By the grace of God, I have found a new, or a hitherto neglected mode of bringing old truths to bear on some minds which had under their old forms repelled them,—I hope most sincerely that he is right, and cordially do I wish him success in his work. But if one complains to me, We want some superior and essential truth, never yet communicated to or by man, before we can do anything ; or if another boasts, I have got a great and effectual truth never before revealed by men or angels, and with it I will do everything,— in general I have no power to answer a word, but remain in silent musing and amazement.

And if these ancient subjects of the Law and the Gospel, be the subjects to be presented before men now and always, *how* are they to be presented ? — *how* must the preacher discuss them ? In few words I reply, that the preacher must preach very much as his predecessors have preached — those of them, I mean, who have in any degree deserved the name of preachers. Not that he is, in servile mood, to imitate the best of them ; but he is not to imagine that they are so wholly outstripped, obsolete, and left behind in the intellectual and moral march, that he can learn nothing from them, and is only to despise and surpass them. Let him not be so unjust to the learning and eloquence which have shed their light over the past. Let him not be so confident in his own powers of invention. His style may vary in some respects with the taste of the age, with the peculiarities of his own temperament and constitution, and with the capacity and wants of his hearers, but the essentials of manner must in all times be the same. Man has ever the same human mind, and the same human heart. To the human mind

must the preacher address himself by the power of reasoning, to the human heart by the powers of sympathy and persuasion. A new kind of flourish may do for a while, but only for a while. Directness and simplicity will resume their sway. New cates and dainties may answer for a season, but the natural and healthy appetite will return, and it will certainly demand the plain bread of life, and be satisfied with nought else.

The permanence of the Christian ministry, and the permanence of its principal modes, whether in relation to the sinful or the righteous, the rich or the poor,— this is the topic which I have selected on the present occasion, with the view of expre sing my conviction that the ministry at large, the ministry to the before ungathered poor, though a great and good, and in some respects a peculiar, is yet not a strange work, but that in its main features it coincides with what may be called for distinction's sake, the regular ministry, and is most closely connected with it. Acting on this sentiment, the Benevolent Fraternity of Churches, have convened this evening to sanction, in a solemn spirit of brotherhood, the entrance of another minister at large on his evangelical duties. It is well for us to cherish this feeling of a common work, to nourish the impression that he and his associates are working with us and for us, so that love may abound, and fear may be checked, if there is any, and prejudice, if there is any, and on the other hand, pretension — if there is any.

With regard to our young brother, I have only a word to say, for I would not encroach on the other exercises of the evening. He has gone forth to his work from the bosom of the church to which it is my privilege to minister. I can say most distinctly, that he has ever had our confidence and love, even from his childhood, and that now, in this hallowed moment, he has our warmest prayers — our prayers that he may be strengthened and caused to prosper in his ministry, and that in this world and a happier one to come he may harvest the rich store of poor men's blessings.

CHARGE.

BY JOSEPH TUCKERMAN.

By the rites of ordination customary among us, you are now, my young friend, publicly recognized as a Preacher of the Gospel. You are also, by these rites, especially set apart for the Ministry at Large in this city. From this hour you are to go forth to your work assured of the approbation and confidence, the sympathy and prayers, of the ministers and churches united in your ordination. This is a consideration to be highly appreciated. You have entered upon a field of service to which little Christian culture has been extended. You are to gather a flock by your own zeal for human salvation. The work to which you are appointed is therefore a very great one. But be of good cheer, my brother. In the rites of this evening you have the most unequivocal and emphatic expression which can be given by our churches, of their interest in your work, and of their readiness to co-operate with you in it. Our churches, through their ministers, thus assure you of the strength and earnestness of their desire, that the Gospel of Christ may be preached, and its lights, and consolations, and salvation extended to every family and individual among us, which are now without the pale of regular Christian instruction, and which shall be willing to receive the offices of the Christian ministry. I thank God that I have been permitted to live till this time, and to participate in the service of your separation for this ministry. The oc-

casion upon which we have assembled is honorable to the Christian character of our churches. You have in it, I trust, an augury not to be mistaken of the success of your labors.

Upon the induction of a minister into the service to which he has been elected, he receives a "Charge" to be faithful to the cause to which he has consecrated himself. At your own request then, and with the sanction of the council here present, I will bring before you some of the interests and duties of the work upon which you have entered. You know that we claim no authority over you. One only is your Master, even Christ. Yet in view of my own larger experience in this service than you can yet have obtained in it, I may give you some of the leading sentiments and counsels of that experience. We have freely communicated with each other in private, upon the principles and objects of your service. But you will patiently bear with me even if I shall now repeat what I have already said to you upon these subjects.

In the first place then, never forget the moral greatness of the office of the Christian ministry. There is, and can be, no higher office assigned to spiritual and immortal natures, than of ministering to their fellow beings in those which are pre-eminently spiritual and immortal interests. Let the thought then every day be brought distinctly and strongly before your mind, that the Christian ministry now is, and ever is to be, a ministry for the interests for which Christ lived and died. It is a service in which the spirits of light around the throne of our Father in heaven might esteem it an honor to be employed. But it is a law of our Father's moral government of this world, that man shall be his instrument for the communication of the greatest of all his blessing to man.

Nor only in this general view of it are you thus to estimate the Christian ministry. There is, and can be no higher department of this ministry, than that which is assigned to him who is sent out to seek for those who are to be saved by his labors. This, you will not forget, was emphatically the

mission of Jesus. Your first care, however, is to be peculiarly for the poor. As often, therefore, as you shall read or remember the words of our Master, "the spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the poor," with the adorations and thanksgivings you will ascribe to God for the privilege of being separated peculiarly for the work, for which Jesus was anointed, let your warmest aspirations also ascend, that you may ever go to every office of your ministry with more and more of the spirit of Jesus. You can be fitted for this office, only by his spirit. You can be worthy of the honors of this office, only by carrying the spirit of Jesus into every duty which belongs to it. Every day then, and in every habitation of the poor, let the words of the great Teacher come to your heart, as if heard immediately from his lips, "I am among you as one that serveth." Thus identify yourself with our great Exemplar, and most gratefully will you wash the feet of the most depraved and outcast of our race, if you may thus obtain access to his heart, and bring him back to duty, to Christ, to God and to happiness.

The central principle of your ministry, to which all its interests should converge in your heart, may be expressed in three words, *Sympathy with Jesus.* It is by this sympathy, I trust, that you have been brought into this ministry. Let it then be an object of your daily care and prayer, that this sympathy may be increased, and strengthened, and perfected within you.

You will remember that our Master ever felt himself to be "*the* Son of God." And peculiarly was he so, not only in virtue of his immediate appointment by the Father to his office of Saviour of the world, but also of his unequalled moral union, and identity with God. But he felt also his filial relation to the great Supreme, in the sense that all which he had, and did, was from God. He felt his filial relation to the common Father in all the senses and associations, in which he has taught and encouraged us, when we pray, to say, "Our Father who art in heaven." He who came

from the "bosom of the Father," "was not ashamed to call" men his "brethren; saying, I will declare thy name unto my brethren." You also, my brother, are therefore a child of God. Never forget this. I call up the thought to to your mind, not to excite or to gratify vanity. God forbid. Then only will you feel as you should your filial relation to the God and Father of our Lord Jesus Christ, when the thought of it shall excite at once your holiest affections, and your deepest reverence; when it shall call into exercise your abhorrence of all moral evil, and your strongest aspirations for growth in grace, and an ever increasing sense of responsibility alike to God and to man. Is your path darkened? Go then for light to your Father. Is your soul burdened and troubled? Ask for support and consolation from your Father. Is your way a plain one, and are you conscious of advancement in it? Thank your Father; and go on in the spirit of a child of God, to whom the Father's will is the supreme law, and the Father's approbation the highest reward. Love nothing, seek nothing, do nothing, which shall bring dishonor upon this highest of all possible relations. The best benefactor of any society is the best practical Christian in it; and the most effective instrument in the administration of the gospel will be the man, who, most strongly and habitually feeling himself to be a child of God, shall most fully carry out in his own heart and life the spirit of his relation to the universal Father. Thus prepared may you daily go to your work. May your spirit and conduct, in all things, be the most lucid of all merely human manifestations of the life of the children of God.

Again. Remember that sympathy with Jesus comprehends a sensibility like his of the filial relation of every human being to the Almighty and Everlasting One; the Creator and Governor of the universe. It is to immortal children of God that you are to minister. It is to beings who are constituted and intended, through the trials and struggles of earth and time, to become qualified for a condition of eternal moral

progress, and of eternally increasing moral happiness. Never fail then, even through rags, and filth, and all the degradation and even desperation of sin, to see, and rightly to estimate, the spiritual and immortal nature within; a common nature with your own; a sinning brother, for whom you should feel a brother's tenderness and love. Let this be your estimation of every human being, and thus far you will be in sympathy with Jesus.

Again. To be in sympathy with Jesus, you must estimate moral good and moral evil, as he estimated them. In other words, moral good, or fidelity to conscience and God's will, must be to you the supreme good; and sin, violence done to conscience, the perversion and corruption of thought, of desire, of affection, the greatest of all evils. Jesus came not to equalize outward conditions among men. He came not to annul one original law of human nature, or of human life and society in this world. He came "to bless men, by turning them away every one from their iniquities;" to reveal to every one the principles of the kingdom of God in his own soul; to "purify to himself a peculiar people, zealous of good works." Let these, therefore, be the primary and leading objects of your ministry. Then you will not fail to account the poorest in outward possessions, who is yet rich towards God, as far richer than all the treasures of the earth could make him. You will also feel it to be a greater privilege and happiness to be an instrument of recovering a soul from sin, than to possess all the kingdoms of the earth, and all the glory of them. May you be the happy instrument of increasing the joy of heaven over many a sinner that repenteth!

Again. Sympathy with Jesus is sympathy with man in all the varieties and details of human weakness, ignorance, exposure, necessity, suffering. Jesus was "a man of sorrows." Yet his sorrows were not for himself. He had sympathy with every human being, except the hypocrite. But his strongest sensibilities were called forth for "the poor,"

for " captives," for " the blind," and the " bruised," for the very reason that their necessities were the strongest, and most pressing. Let your sensibilities for such as these, be like those of Jesus. Let the voice of human necessity, and suffering, ever be to your heart the voice of God, saying to you, " Go and be an instrument of my compassion to the sufferer." And may your ministrations among the destitute, the struggling and suffering of your fellow beings, be cheered and rewarded in every stage of them by the voice of Jesus, distinctly heard in each, " Inasmuch as you have done thus to one of the least of these my brethren, you have done it unto me."

Finally. To have a true and living sympathy with Christ in your service, you must not only love what he loved, but as he loved. You must feel that then only you have the fulness of the spirit of Christ, when, in the work of accomplishing the interests and objects of his Gospel, you are ready to " lay down your life for the brethren." You must be willing to die for, and in the cause, in and for which our Master died. You must " not account even your life dear to yourself, so that you may finish your course with joy."

Your office will be to you no sinecure. But in proportion to the singleness aud energy of purpose and of action which you shall bring into it, will be the greatness of the remunerations it will give you. You will indeed need all the aids to be obtained through constant watchfulness over yourself, and meditation, and prayer. " Watch," then; and " pray without ceasing." Let it be your first care to be yourself in purity, in righteousness, in love, and in devotion to our Father's will, what Jesus was. Let it be your first care to be yourself a living representative of the religion which you preach, and of the Master whom you serve. You will never be working more effectually for the salvation of others, than when you shall be working out your own salvation. Bring home to yourself every admonition you shall give to others. Never address a human being, whatever you may

think his depravity to be, in the language either of contempt, or of harshness. Never give up your interest in a human being as beyond hope, and effort for his salvation, as long as one moral capacity shall remain to him. And while you shall be quick to discover, and to unveil hypocritical pretensions, fail not to render the unqualified respect which is due to moral worth, however humble the condition in which you may find it. Go forth then, and seek the friendless, and be to them a Christian friend. Go, and preach the glad tidings of the kingdom of God to those, whose outward condition has little in it to gladden them. Go, and be "a son of consolation" to afflicted souls. Go, and aid suffering parents to recover their erring children to duty and to God; and be to these children, and to all the young who shall come under your charge, even as a father. Take little children—infants, into your arms; and aid their parents to understand what Jesus meant when he said, "of such is the kingdom of God." Reveal to parents the greatness of their trust, and help them wisely to discharge it. Let every word, tone and circumstance of your whole address, be that of a father, and a brother, beseeching parents and brethren to be "reconciled to God." In this spirit go forth, and doubt not that God will follow you with his blessing.

RIGHT HAND OF FELLOWSHIP.

BY FREDERICK T. GRAY.

My Friend and Brother,—

It is with deep emotions of religious joy, which no words can adequately express, that I am permitted to welcome you as a fellow laborer, in the vineyard of our Lord and Master. A thousand interesting and delightful associations crowd, at this hour, into my mind. But the few moments only, I may occupy, must seal my lips to the utterance of nearly all I could wish to say, save extending to you, a cordial and affectionate welcome.

Receive, then, this right hand of Fellowship, as a token of the sympathy, interest, and Christian love, which these assembled churches, would extend to you, on this interesting occasion.

I well know that in such an hour, when the duties and responsibilities of your calling are strongly pressed on your mind, that you are ready to faint, and sink under them. Let me then speak to you, with the cheering voice of encouragement.

Welcome, then, to the honors, and privileges, of the Ministry at Large. Humble as some may think your vocation, it is the same with your blessed Master's, the great Bishop and Head of the Church, who came to preach the Gospel to the poor. The dignity and splendor which invest this ministry, are not of earth; neither are they visible and striking; but unseen, unobtrusive, sure. The great message, which you are appointed to preach, is repentance and salvation by

a risen Saviour. This is your work, a work in which your Master led the way, and in which the glorious company of Apostles, and the noble army of Martyrs have toiled. You are now entering a path, which he who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," has trod before you. Who was exalted to an honor and glory, before which thrones and sceptres sink into nothing ; whose distinguishing graces were piety, humility, and a total forgetfulness of self, which made him regardless of his own comfort and safety, in the supreme desire to save souls, and thus "finish the work his Father had given him to do." What an honor is this ! And as truly as light pierced the eyeballs of the blind, at his touch, so truly your steady and noiseless efforts, will spread light and joy, widely around, like the unseen energy of that power, which covers the earth with richness and beauty, and "maketh the heart of man shout aloud for joy."

Welcome, also, to the pleasures of this ministry. Your calling is one whose sole object is to diffuse pure, unmixed good. You will seek to promote man's highest temporal, as well as eternal interests. To this end, like your Master, you will go about doing good among the poor and friendless. Seek out, sympathise with these. Carry spiritual comfort to the suffering and distressed, pour the balm of consolation into the sorrowing heart, and bid the sinner turn from the error of his way. To these you will carry the Gospel ; whose great and comprehending truths, have soothed the closing hours of many a spirit upon earth, and awakened to deep thought, and new life, the careless wanderer, and the dead in sin ! Welcome, then, to the pleasures, which will come to you from sincere efforts in preaching this Gospel. Soon shall you know, that you are a minister of God for good, as you feel the touching words of the Saviour verified, "My peace I give unto you ; not as the world giveth, give I unto you."

But your path will not be that of constant sunshine, nor of unbroken peace. It was not so with Jesus,—it will not be so with you.

Welcome, then, to the trials and difficulties of this ministry. They are many, and I would not disguise them from you. You will plead with the impenitent, but still find him careless ; you will exhort the wanderer, but still see him going on in the broad way ; you will pray with the sinner, but still find his chains unloosed. "In this world you will have tribulation ; but be of good cheer." Your Master from that spiritual glory in which he dwells with his Father, still cherishes a tender concern for the erring children of men, for whom he preached, toiled, suffered, and died, and the thought of his benignant smile upon your earnest efforts and painful sacrifices will be a cordial to your fainting spirit. You will have to pass through many fiery trials, and bear many heavy burdens ; but will you not bear them cheerfully and willingly as you think of the sufferings of him, in whose steps you would follow ; and, remember, "That the disciple is not above his master, nor the servant above his Lord" ?

Perhaps the world may turn a cold and indifferent eye upon you, and charge you with enthusiasm in your efforts for those whom the Saviour loved,—the poor wandering children of men. Think, then, of those who once looked upon your Master, with the cold eye of indifference and scorn—yet, who listened, and beholding his consistent life, were made thoughtful, and went even secretly to him at night. And, those who were then among the great and renowned, moved by his life and teaching, went to his cross when friends deserted and fled, and took his bleeding form and embalmed it, and made "his grave with the rich in his death." So my brother, his true followers on earth, however feeble or humble they may be, if faithful to his cause, shall inscribe the highest eulogy upon the hearts, and grave the deepest love in the memories of many of the rich on heart.

And here let me add more private, though I trust not inappropriate feelings, to which I cannot but give utterance. The assignment of this part, is not, as is generally the case, to the associate of your youthful days, the endeared classmate, or the long tried friend. To none of these pleasing ties of affection can I lay claim. Our paths in life have been widely apart, but not so our views and feelings. Providence placed in our hands a talent; anxious to know how best to improve it, though unknown to each other, we both looked to one source for light. And while we inquired "Lord, what wouldst thou have us do," we were led to consider the efforts and ministry, of one in our midst, who was following the example of our Divine Master. When his strength failed, and new laborers were needed, we each said, "Lord send me." Our prayers have been answered. And though our places of instruction have been different, we now see that we have had the same Master—the same teacher. We trust we have both learned of Christ.

And having preceded you a short time in this happy employment—receive this right hand again, my brother, as a token of my own happiness and joy, in welcoming you to this blessed work. It is not given in compliance with a simple custom, or an unmeaning ceremony. Oh! no; with it you have my heart, my best wishes, my earnest prayers. Receive it as the pledge of my friendship, my co-operation, my personal regard.

It is a glorious work, in which you have engaged, my brother. Free and untrammelled, you will not be bound by creeds, or chained by systems. The message given you, is the same as to the apostles, "Go, preach the gospel to the poor." And with this, you will go forth, as they did, and the Saviour also, "to seek and save the lost;" preaching repentance and salvation, and calling no man master upon earth, you will lead all to the feet of Jesus, and bid them learn of him. In your labors you will remem-

ber that the hand you now press, will be ever ready with you to bear the heat and burden of the day. At all times, and in all seasons, come to me; and God grant, that till the close of life, we mabe as one—having one Lord, one faith, one baptism, and one work.

In a few days, and it will be just three years, since I stood where you now stand to receive the same right hand of fellowship. The hands of Christian love were laid upon my head and the devout supplication ascended for a blessing on my ministry. As I then looked back upon my chequered path in life, how little did I think that I should be ever called to labor in such a field. But I see in this, and cannot you, that this cause has the smile of Him, who can impart wisdom to the ignorant, and strength to the weakest of his children? And as I then looked forward, how little did I anticipate the pleasure and happiness that have since been imparted to me from on high. For all my toil and labor—how great—how rich,—how vast has been my reward!

Welcome, welcome, then, my brother, to these high rewards of our ministry. Would you know what they are? I will not pause to remind you of the inward peace and satisfaction, you will derive from your labors. But go, when your spirit faints, to the hovel of the widow, and sit by her side, and hear her voice of gratitude, that God has raised you up to sympathise, to pray with, to comfort her. Go to the solitary and ignorant, and hear them rejoice that they have found one friend in you. Go to the bed of the sick and dying and behold their eyes brighten with joy on your entrance, and their lips quivering with the last faint accents of prayer for you, who pointed them to the Lamb of God. Go—and the eyes of children will soon beam upon you with delight, and they will welcome you to their homes as their kind and much loved teacher. Go forth, my brother, labor faithfully, perseveringly. The poor man's blessing—the orphan's sigh of gratitude—and the widow's prayer—are in store for you.

Ay, more than this — Listen to the voice from heaven, saying unto you now, "Whoso shall give to drink a cup of cold water in my name, shall in no wise lose his reward," and they "that turn many to righteousness shall shine forth as the stars for ever and ever."

ORDER OF EXERCISES.

VOLUNTARY.

INTRODUCTORY PRAYER AND READING OF SCRIPTURES.

BY REV. DR. PARKMAN.

HYMN,

FOR THE ORDINATION OF A MINISTER TO THE POOR.

BY REV. J. PIERPONT.

1. "The poor, the suffering poor"—He said,
   Who from his garment's very hem
   A healing virtue round him shed—
   "Shall have the gospel preached to them."

2. Yes! He upon whose houseless head
   The stars dropped many a dewy gem,
   Broke, for the poor, the living bread
   He brought from heaven, and gave it them.

3. Beneath the shade that Branch hath spread
   Which shot out green from Jesse's stem,
   These wandering poor are gathered
   To have the gospel preached to them.

4. He, who with oxen made his bed—
   The houseless Babe of Bethlehem—
   These houseless babes hath hither led
   To have his gospel preached to them.

5. Lord, bless thy servant, who hath fed
   These lambs of thine, and help him stem
   The tide of sin, with fearless tread,
   And preach the gospel unto them.

6. May not the soul of each be said,
   O God, to be a priceless gem?
   Give them to him who for them bled
   To sparkle in his diadem!

SERMON.

BY REV. MR. GREENWOOD.

PRAYER OF ORDINATION.

BY REV. DR. FROTHINGHAM.

CHARGE.

BY REV. DR. TUCKERMAN.

RIGHT HAND OF FELLOWSHIP.

BY REV. F. T. GRAY.

HYMN.

BY REV. J. T. SARGENT.

1. Maker of all! both rich and poor,
   Whose hopes in Thee together meet,
   In prayer we bend — in praise adore,
   With meekness at thy mercy seat.

2. Aid, now, O God, the impulse given
   To that design which Jesus blessed,
   To give the poor the wealth of heaven,—
   To lead the weary to their rest.

3. Thou! who around Bethesda's brim
   Didst once in healing grace descend,
   Be now the health and help of him
   Whose steps we trace,—"the Poor man's friend."

5. Help us to be what Christ desired:
   Whate'er he taught, or wished, or was,—
   And, in the faith which he inspired —
   To do thy will,— to bear his cross.

CONCLUDING PRAYER.

BY REV. MR. YOUNG.

DOXOLOGY.

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